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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

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For "The Friend."

Amusements.

Under the above caption, Jonathan Dymond, in his "Essays on Morality," thus lays the axe at the root of one of the most evil and corrupting trees of our day—theatrical representations and amusements. An evil which being too much countenanced if not greatly sanctioned by their elders, tends to lead the young and inexperienced into the dreadful mire of vice and wickedness, almost before they are aware.

Would that ministers throughout the length and breadth of the land, with the good of every denomination, might see the deplorable fruits of this Bohun Upas tree, particularly upon the susceptible minds of young persons; and turn the whole force of their influence against an evil, the tendency of which so wholly is to vitiate and corrupt. Drawing little by little, more and more into destruction's wide and widening ways. Reminding, in its insidious workings, of the verse:—

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Jonathan Dymond thus writes:—"It is a remarkable circumstance, that in almost all Christian countries many of the public and popular amusements have been regarded as objectionable by the more sober and conscientious part of the community. This opinion could scarcely have been just: yet *why* should a people prefer amusements of which good men feel themselves compelled to disapprove? Is it because no public recreation can be devised of which the evil is not greater than the good? Or because the inclinations of most men are such, that if it were devised, they would not enjoy it? It may be feared that the desires which are seeking for gratification are not themselves pure; and pure pleasures are not congenial to impure minds. The real cause of the objectionable nature of many popular diversions is to be sought in the want of virtue in the people.

Amusement is confessedly a subordinate concern in life. It is neither the principal nor amongst the principal objects of proper

solicitude. No reasonable man sacrifices the more important thing to the less, and that a man's religious and moral condition is of incomparably greater importance than his diversion, is sufficiently plain. In estimating the propriety or rather the lawfulness of a given amusement, it may safely be laid down, that none is lawful of which the aggregate consequences are injurious to morals; nor, if its effects upon the immediate agents are, in general, morally bad: nor if it occasions needless pain and misery to men or to animals: nor, lastly, if it occupies much time or is attended with much expense. Respecting all amusements, the question is not whether in their simple or theoretical character, they are defensible, but whether they are defensible in their actually existing state.

The Drama.—So that if a person, by way of showing the propriety of theatrical exhibitions, should ask whether there was any harm in a man's representing a composition before others and accompanying it with appropriate gestures—he would ask a very foolish question: because he would ask a question that possesses little or no relevancy to the subject. What are the ordinary effects of the stage upon those who act on it? One and one only answer can be given—that whatever happy exceptions there may be, the effect is bad;—that the moral and religious character of actors is lower than that of persons in other professions. 'It is an undeniable fact,' says Wilberforce in his Practical View, 'for the truth of which we may safely appeal to every age and nation, that the situation of performers, particularly of those of the female sex, is remarkably unfavorable to the maintenance and growth of the religious and moral principle, and of course highly dangerous to their eternal interests.'

Therefore, if I take my seat in the theatre, I have paid three or five shillings as an inducement to a number of persons to subject their principles to extreme danger; and the defence which I make is, that I am amused by it. Now, we affirm that this defence is invalid; that it is a defence which reason pronounces to be absurd, and morality to be vicious. Yet I have no other to make; it is the sum total of my justification.

But this, which is sufficient to decide the morality of the question, is not the only nor the chief part of the evil. The evil which is suffered by performers may be more intense, but upon spectators and others it is more extended. The night of a play is the harvest time of iniquity, where the profligate and the sensual put it their sickles and reap. It is to no purpose to say that a man may go to a theatre, or parade a saloon without taking part in the surrounding licentiousness. *All who are there* promote the licentiousness, for if none were there, there would be no licentiousness; that is to say, if none purchased tickets there would be neither actors to be depraved nor dramas to vitiate, nor saloons

to degrade and corrupt, and shock us. The whole question of the lawfulness of the dramatic amusements, as they are ordinarily conducted, is resolved into a very simple thing:—After the doors on any given night are closed, have the *virtuous* or the *vicious* dispositions of the attenders been in the greater degree promoted? Every one knows that the balance is on the side of vice, and this conclusively decides the question—'Is it lawful to attend?'

The same question is to be asked, and the same answer I believe will be returned, respecting various other assemblies for the purposes of amusement. They do more harm than good. They please, but they injure us; and what makes the case still stronger is, that the pleasure is frequently such as ought not to be enjoyed. A tippler enjoys pleasure in becoming drunk, but he is not to allege the gratification as a set-off against the immorality. And so it is with no small portion of the pleasures of an assembly. Dispositions are gratified which it were wiser to thwart; and, to speak the truth, if the dispositions of the mind were such as they ought to be, many of these modes of diversion would be neither relished nor resorted to. Some persons try to persuade themselves that *charity* forms a part of their motive in attending such places; as when the profits of the night are given to a benevolent institution. They hope, I suppose, that though it would not be quite right to go if benevolence were not a gainer, yet that the end warrants the means. But if these persons are charitable, let them give their guinea without deducting half for purposes of questionable propriety. Religious amusements, such as oratorios and the like, form one of those artifices of chicanery by which people cheat, or try to cheat, themselves. The music, say they, is sacred, is devotional; and we go to hear it as we go to church; it excites and animates our religious sensibilities. This, in spite of the solemnity of the association, is really ludicrous. These scenes subserve religion no more than they subserve chemistry. They do not increase its power any more than the power of the steam-engine. As it respects Christianity, it is all imposition and fiction; and it is unfortunate that some of the most solemn topics of our religion are brought into such unworthy and debasing alliance."

There are in Europe at the present time 1507 theatres. Italy, with a population of 26,000,000, supports 348; France, with 26,000,000 inhabitants, has 337, and Spain, with 16,000,000, has 160. On the other hand, the Empire of Germany, which now reckons 41,000,000 subjects, has but 191 theatres, and the Empire of Austria 152, for a population of 36,000,000; finally, Great Britain supports only 150 theatres, and Russia 44, although its population amounts to 70,000,000. These figures show a remarkable preponderance of the dramatic instinct in the Latin races.

The Sand Wasps on the Amazon.

Whilst resting in the shade during the great heat of the early hours of afternoon, I used to find amusement in watching the proceedings of the sand-wasps. A small pale green kind of *Bembex* (*Bembex ciliata*), was plentiful near the bay of Mapiří. When they are at work, a number of little jets of sand are seen shooting over the surface of the sloping bank. The little miners excavate with their fore feet, which are strongly built and furnished with a fringe of stiff bristles; they work with wonderful rapidity, and the sand thrown out beneath their bodies issues in continuous streams. They are solitary wasps, each female working on her own account. After making a gallery two or three inches in length in a slanting direction from the surface, the owner backs out and takes a few turns round the orifice apparently to see whether it is well made, but in reality, I believe, to take note of the locality, that she may find it again. This done, the busy workwoman flies away; but returns, after an absence varying in different cases from a few minutes to an hour or more, with a fly in her grasp, with which she re-enters her mine. On again emerging, the entrance is carefully closed with sand. During this interval she has laid an egg on the body of the fly which she had previously benumbed with her sting, and which is to serve as food for the soft, footless grub soon to be hatched from the egg. From what I could make out, the *Bembex* makes a fresh excavation for every egg to be deposited; at least in two or three of the galleries which I opened there was only one fly enclosed.

I have said that the *Bembex* on leaving her mine took note of the locality: this seemed to be the explanation of the short delay previous to her taking flight; on rising in the air also the insects generally flew round over the place before making straight off. Another nearly allied but much larger species, the *Monedula signata*, whose habits I observed on the banks of the Upper Amazons, sometimes excavates its mine solitarily on sand-banks recently laid bare in the middle of the river, and closes the orifice before going in search of prey. In these cases the insect has to make a journey of at least half a mile to procure the kind of fly, the *Motúca* (*Hadaüs lepidotus*), with which it provisions its cell. I often noticed it to take a few turns in the air round the place before starting; on its return it made without hesitation straight for the closed mouth of the mine. I was convinced that the insects noted the bearings of their nests and the direction they took in flying from them. The proceeding in this and similar cases (I have read of something analogous having been noticed in hive bees) seems to be a mental act of the same nature as that which takes place in ourselves when recognising a locality. The senses, however, must be immeasurably more keen and the mental operation much more certain in them than it is in man; for to my eye there was absolutely no land-mark on the even surface of sand which could serve as guide, and the borders of the forest were not nearer than half a mile. The action of the wasp would be said to be instinctive; but it seems plain that the instinct is no mysterious and unintelligible agent, but a mental process in each individual, differing from the same in man only by its unerring certainty. The mind of the insect appears to be so constituted that the impression of external objects or the

want felt, causes it to act with a precision which seems to us like that of a machine constructed to move in a certain given way. I have noticed in Indian boys a sense of locality almost as keen as that possessed by the sand-wasp. An old Portuguese and myself, accompanied by a young lad about ten years of age, were once lost in the forest in a most solitary place on the banks of the main river. Our case seemed hopeless, and it did not, for some time occur to us to consult our little companion, who had been playing with his bow and arrow all the way whilst we were hunting, apparently taking no note of the route. When asked, however, he pointed out, in a moment, the right direction of our canoe. He could not explain how he knew; I believe he had noted the course we had taken almost unconsciously: the sense of locality in his case seemed instinctive.

The *Monedula signata* is a good friend to travellers in those parts of the Amazons which are infested with the blood-thirsty *Motúca*. I first noticed its habit of preying on this fly one day when we landed to make our fire and dine on the borders of the forest adjoining a sand-bank. The insect is as large as a hornet, and has a most waspish appearance. I was rather startled when one out of the flock which was hovering about us flew straight at my face: it had espied a *Motúca* on my neck and was thus pouncing upon it. It seizes the fly not with its mandibles but with its fore and middle feet, and carries it off tightly held to its breast. Wherever the traveller lands on the Upper Amazons in the neighborhood of a sand-bank he is sure to be attended by one or more of these useful vermin-killers.—*Bates' Amazon.*

Funerals.

For "The Friend."

When our friends and relatives have been removed from our midst, and we feel that the places which have known them shall know them no more, the circumstance is calculated to awaken serious feelings in our minds. The necessity imposed upon us by the natural laws impressed on all inanimate matter, compels us to remove from sight the form from which the vital principle has departed, and place it where it may be restored to its original elements, and be "a brother to the insensate clod, which the rude swain turns with his share, and treads upon," without shocking the sensibilities, and injuring the health of the living, by the inevitable accompaniments of decay.

In doing this, various customs have been practised and still exist among different nations and people, such as burning, embalming and exposure to the elements, but much the most prevalent and rational one is that which obtains in all civilized countries—of burying the lifeless body. The ceremonies attendant upon this are often accompanied by an unreasonable amount of expense and show, which are prompted by the affection of survivors, or by ostentation and other inferior motives. To my mind, the simple and solemn custom of the Society of Friends, is peculiarly appropriate and impressive. Many such occasions rise up to mental view, and especially one of a funeral in a country neighborhood. As the hour for assembling drew near, the carriages might be seen coming by the different roads that led to the late residence of the deceased friend. The members of his own meeting,

the relatives and family connexions, and many friends who loved and esteemed him in life, and who were desirous of showing a last token of respect, formed a numerous semblance. To accommodate these, the various rooms in the house were well provided with chairs and seats; and as the weather was pleasant, boards placed on baskets or other supports in the open air, under the shade of the surrounding trees, furnished a resting place for those whom the house could not contain. As I entered the room in which the coffin was placed, in which lay all that remained of one whom I had long known and valued, I found it already nearly filled with earlier comers who were quietly seated. I gazed upon the placid features, from which had faded away all traces of the struggles and suffering pertaining to the last conflict of a pining nature; remembered the honest zeal with which our departed friend maintained the doctrines and testimonies of the Society to which he belonged, and to which the experience and convictions of a long life had confirmed his attachment; called to mind the care to watch over the flock for good, and strengthen by words of counsel and cheer, the drooping spirits of those on whom rested the burthen of preaching the gospel to others, and partook of that solemnity which is naturally produced by being thus brought into contact, as it were, with death; and shared again in the consoling belief that he who was about to be removed from our sight had died in the death of the righteous. Group after group entered the house. Those in attendance, with noiseless step and quiet whisper, directed to the room in which is placed the lifeless form, and then find them seats as best they can. All seem desirous not to break the sacred quiet, or disturb the solemnity which rests on the gathered assembly. If one inadvertently speaks in an ordinary tone of conversation jars on the ears of all, as irreverent or out of season.

Thus sitting in silence, the presence of God is felt to be near, and we realize the truth of the language uttered by a dear friend now gathered to his heavenly home: "How solemn how awful is the feeling when Divine goodness is pleased to spread the canopy of love over us." Mingled with this solemnity is a feeling of comfort and satisfaction on our own account. We rejoice in humble thankfulness that we are permitted once more to partake of this evidence of Heavenly regard and to know that we are mercifully remembered by our common Father.

As the hour passes on, the silence is broken by the voice of one who in affectionate language bears testimony to the virtues of the deceased, to his upright defence of the Truth, and to his tender and judicious encouragement of all that was good, as he was enabled that Divine power, through submission, which he was qualified to become a useful servant in the church. Those still remaining in this state of preparation are tenderly encouraged and exhorted so to live that when the final summons comes to them, they may be prepared to join that company whose names have gone beforehand to judgment, and who have been washed and purified, and prepared for admission into the enjoyments of Heaven.

In some parts of the country, it is a frequent practice, after the coffin has been lowered into the grave, for the company to retire into the adjoining meeting-house, and there endeavor

el together. It is much to be desired that good custom should continue. It affords opportunity for the relief of the minds of those who may be loaded with a concern for spiritual benefit of the company about which they could not otherwise satisfactorily obtain. The arrangements of dwelling-houses are generally such, that a vocal re-echo of the kind can only be heard by a portion of those for whom the concern is felt, and in the grave-yard, the voice, unless unusually loud, becomes inaudible to those at a great distance; and the fatigue caused by standing long, and the exposure to those in delicate health, prevent the service from being as satisfactory as it otherwise might.

The memorial preserved of Thomas Camm, who was one of the early worthies in our Society, and finished his earthly course in the year 1707, there is this notice of his funeral: The corpse being interred, all, or most of those who were there, drew into the meeting-house, and had a precious, edifying season together, in the powerful living presence of the Lord, in an eminent manner overshadowing the assembly, to the tendering and affecting many hearts. Divers testimonies were then borne, of the sufficiency of that universal principle of divine light and grace, which is given to be a teacher and a leader to all mankind, and is in some the teacher and leader of all those who are willing to be taught and led by it. But as, and will be, the condemnation of all those who are disobedient to, and rebel against, while they continue in that state. Also divers testimonies were borne concerning this dear friend, deceased, as to his faithfulness, care and labor of love in serving God's kingdom; as also with respect to the many trials, travels and deep exercises that he had truthfully gone through in his day and time, on truth's account; all which he was enabled to perform and go through by the powerful assistance of that divine grace and Holy Spirit of God, which he still accounted his shield and his shield, his bow and his battle-axe, and by and through which he was what he was, and to which alone and not to him man, the praise and glory of all was attributed.

So Friends having cleared themselves of what was on their minds, the meeting broke up, and Friends parted, with hearts deeply affected, and filled with the love and goodness of God, which had been plentifully shed abroad amongst them that day; praises, honor and glory over all, be given unto God, and to the Lamb, who sits with Him upon the throne, who is worthy for ever, and for evermore."

Has it not sometimes been the case, that exercised servants, who have felt the pressure of concern, have gone home with burdened minds, because they did not rise above the feeling of discouragement, and in the exercise of that faith which can remove mountains, take the necessary steps for the holding of such meetings?

And truly, the reason why we may not call the Scriptures the Word of God, (to speak properly is) that people may be directed to the inward living Word; for by their being so much called the word of God, they have been put in Christ's stead, and have been set up as an idol, instead of that from whence they came; so that, to avoid this hazard, we have put them in their due place.—*Barclay.*

From the "Philadelphia Evening Bulletin."
Colorado.—The American Alps.

Colorado Springs, July 29th, 1873.

Editor of the Evening Bulletin:—We have been here three weeks, and propose to pass a few more in this interesting region. We are five and a half miles from the Springs proper, which are situated at Manitou, at the foot of Pike's Peak. Our situation is a very pleasant one, in a large room, with four windows to receive every breeze that blows, two of these windows opening to the floor, with their aspect Pike's Peakward, so that as we sit at our writing table or lounge away the pleasant hours, this mighty stone pile is always in view, always challenging our admiration. As to elevation, we are ourselves 5,975 feet above the level of the sea, the general level of the mountain range which bounds our view to the west is 12,000 feet, while Pike's, the loftiest summit in sight, rises, according to accepted measurements, to the height of 14,336 feet, or within a few hundred of that of Mt. Blanc. We have gazed upon upwards of 200 miles of this stupendous mountain wall, have seen the grandest portion of it in every aspect the summer permits, in calm and in storm; glowing under the intense rays of the burning sun; flecked with cloud-shadows; robed in drapery of snowy cumulus, and shrouded in the gloom of the tempest, and anon illuminated by the glare of the summer lightning. Its morning purple and rose tints, its noonday brilliance, and its evening blue and dun are all pleasing, but with its grandeur and beauty of coloring, the scene does not satisfy, as did the aspect of Mont Blanc. In the vale of Chamounix I stood nearly three thousand feet lower, and looked upon a summit robed in perpetual snow, and upon the mountain slope adorned by glaciers that seemed like rivers of snow coursing adown its sides. The mighty black aiguilles, those stupendous granite columns rising fourteen thousand feet and upwards, and piercing the heavens, are absent from this western scene, and I have not been impressed as I was in Europe when, in my youth and more callow and sensitive, I wandered among scenes that must continue to bear the palm among the accessible high places of the earth.

Pike's Peak is not difficult of ascent by good climbers, but we do not propose to attempt it. The cold by night is intense upon the summit or within 3 hour's climb (2 miles), and parties have reported 40 degrees below zero. The ascent is made in the afternoon, and the night is passed 2 miles from the summit. The climb to the top is made before sunrise, when one of the grandest spectacles is presented, as the sun's rays illumine peak after peak for hundreds of miles, away and away! We have been as much impressed by the majesty of the Cheyenne Cañon as by any other scene. The entrance is about five miles from Colorado Springs, and is by a magnificent portal, whose bright red sides tower hundreds of feet above us, chiseled by the untiring hand of time into rugged beauty, and constantly changing in appearance with the varying lights and shades. On one side is the whole bulk of the great Cheyenne Mountain itself, which presents the appearance on the east of a monstrous sleeping buffalo cow, 15 miles or more in length and a mile and upwards in height. The head, the nostril, the ears, the neck, abdomen and hip are all plainly presented to those who can readily catch resemblances and are endowed with an active imagination. The cañon soon

presents a vast amphitheatre bounded by rocky walls between one and two thousand feet in height, of bare red masses broken into columns or spires and domes, presenting a scene of extraordinary beauty and often terribly sublime. A brawling stream flows and dashes among the boulders, and is crossed about twenty times before we reach the cascade which bounds the passage to ordinary visitors. This cascade, of 50 or 60 feet in all, pours adown the face of the nearly perpendicular rock by three distinct leaps in rapid succession alternately in opposite directions, the last in a horizontal sheet which strikes the wall and is scattered in all directions and falls into the pool below. One of the most interesting sections of this cañon is at the "Pillars of Hercules," where the creek runs between two enormous precipices, estimated to be more than 2,000 feet in height, yet scarcely a stone's throw apart.

Among the scenes most interesting and amusing, apart from mountains, is the Monumental Park and its strange groups of statues and obelisks, where one might readily imagine one's self in some vast cemetery filled with monuments of a departed race. Distributed principally upon the sand-stone bluffs enclosing the park, these mimic sepulchral sculptures stand up amongst the sombre pines in almost every conceivable variety of form. Truncated columns, shafts, cones, pedestaled statues, plain horizontal tablets, and royal sarcophagi are among these strange imitations of human handiwork. Many of these columns and statuesque forms are almost as regular as if turned in a lathe; some appear to have a spiral line running around them from base to capital. These monuments are composed of a rather coarse conglomerate of quartz, ore, pebbles, gneiss, &c., loosely cemented by a matrix of clay and red oxide of iron. Nearly all of them are surmounted by a projecting capital of darker color and harder texture and richer in iron. To this wide capital, which forms what may be taken for busts, covering many of the statues, much of the oddity of the resemblances to the human form must be ascribed. But the most interesting aspect of these monuments is that which ascribes their formation to the sand-blast. The hard capping of iron stone once doubtless extended over the entire area, has been cracked over its surface, and the softer material below, thus exposed to the action of the weather, has become broken into separate masses. After this began the symmetrical shaping, which it is inconceivable could have been formed by any other process than that of a chisel, in the hands of that skilful and impetuous turner, the *Wind*. The most delicate lines are curved around in curves in a manner that no agency but that of a cutting edge of silex could effect. The spiral lines above referred to do not, I think, extend entirely around the column, but have received their direction from the slope of the surface of the earth on which they stand, which rapidly rises upwards to their very base on the windward side. The process of cutting can sometimes be seen, and a hole several feet deep, and of sufficient diameter to admit one's arm, has been bored in a few seconds by a spiral current which rose on a comparatively calm day, and that into the face of a Colorado sand bluff. Parties stopping at a settler's cabin during the rage of one of the mountain whirlwinds were surprised to find that the window panes were, after a few

minutes' revolution of the storm of sand, left as perfectly opaque and as uniformly ground as a piece of ground glass could be made by their manufacturer! Undoubtedly the sand blast has been the agent in rounding and ornamenting these strange objects, which must continue to be the admiration and wonder of scientific and non-scientific observers. One of the most singular and grotesque groups among hundreds that occur is what has, by a photographer here, been termed the "Dutch Wedding," a pretty good view of which I send thee.

I have said nothing of Glen Eyrie and its wonderful masses of towering white rocks, cathedral-like, and hills of gypsum, or the low, flat-topped mesas which line the foot of the mountain range, and composed of gravel worn from its side, are undoubtedly the remains or *débris* left at the foot of the melting glaciers which once plowed these mighty mountain slopes. I have not said a word of Manitou and its wonderful cluster of springs, some boiling or appearing to boil, with escaping carbonic acid gas and rich in salts; others quiet, chalybeate and tonic. A very large hotel at Manitou is fully occupied by guests at \$28 per week, many of whom are swilling the waters until, a sarcastic wit remarks, their back teeth are continually afloat! Many are benefitted by drinking the cold and bathing in the water warmed artificially. Among others is Senator Morton, with whom we became acquainted on our way hither, and who is, or was, greatly paralyzed in his lower limbs, but has been enabled to walk without his cane after two weeks bathing, &c., as above. The soda springs present a draft of soda-water almost rivaling that of the druggist, without the syrup and cream. There are hereabout numerous objects of interest yet unexplored by us or by others. We ride now almost daily over roads that cannot be surpassed for smoothness or hardness, and yet perfectly natural highways over the plains. We are reveling in the color of the mountains, in the delightful breezes and the perfect roads. But enough, it is an endless theme! I think I am improving in health. Professor Cope is prospecting for fossils with good success in Northern Colorado, and will soon come nearer to us, when perhaps I may join him. L.

GATHERED.

Original.

"Thou shalt come to thy grave in a full age, like a shock of corn cometh in its season." Job v. xxvi.

As a shock of corn comes in its season,
Fully ripe, so was he gathered. He fill'd
The measure of his days on earth, and now
Has entered on that endless day,—the day
That fades not out; but, ever bright and fair
Shines on the ransomed, and on the redeemed.
Weep not for him: for sorrow is not his!
His work was done, and like the truly wise
Has gone to rest. The church will feel his loss.
On Zion's walls a watchman; and the first
To sound the enemy's approach:—the last
To leave the work. Zealous he was for truth—
Bold to proclaim it; but the life he led
Spoke louder than his words, and, was indeed
Most beautiful.

"The fathers where are they,
And do the prophets ever live?" All ye
In whom this Query may arise, so live
As they have lived, and their footsteps follow:
Following on to know the Lord; and He
Will lead you in that narrow way in which
Eternal life alone is found; and peace
And endless joy.

R.

Haddonfield, N. J., 8th mo. 18th, 1873.

WAYFARERS.

Selected.

The way is long, my daughter,
The road is rough and steep,
And fast across the evening sky
I see the shadows sweep.
But oh! my love, my darling,
No ill to us can come,
No terror turn us from the path,
For we are going home.

Thy feet are tired, my daughter—
So tired, thy tender feet;
But think, when we are there at last,
How sweet the rest! how sweet!
For lo! the lamps are lighted,
And yonder gleaming dome,
Before us, shining like a star,
Shall guide our footsteps home.

We've lost the flowers we gathered
So early in the morn,
And on we go, with empty hands
And garments soiled and worn.
But oh! the dear All-Father
Will out to meet us come,
And fairer flowers and whiter robes
There wait for us at home!

Thou art cold, my love, and famished!
Thou art faint and sore athirst!
Be patient yet a little while,
And joyous as at first;
For oh! the sun sets never
Within that land of bloom,
And thou shalt eat the bread of life
And drink life's wine at home.

The wind blows cold, my daughter,
Adown the mountain steep,
And thick across the evening sky
The darkening shadows creep;
But oh! my love, press onward,
Whatever trials come,
For in the way the Father set,
We two are going home.

The Heat of the Moon.—The Earl of Rosse has shown by experiments that the moon not only reflects heat to the earth (which, of course, must be the case), but that she gives out heat by which she has been herself warmed. The distinction may not perhaps appear clear at first sight to every reader, but it may easily be explained and illustrated. If on a bright summer's day we take a piece of smooth, but not too well polished metal, and by means of it reflect the sun's light upon the face, a sensation of heat will be experienced; this is reflected sun heat; but if we wait while so holding the metal until the plate has become quite hot under the solar rays we shall recognize a sensation of heat from the near proximity of the plate to the face, even when the plate is so held as not to reflect sun-heat. We can in succession try, first, reflected heat alone, before the metal has grown hot; next, the heat which the metal gives out of itself when warmed by the sun's rays; and lastly, the two kinds of heat together, when the metal is caused to reflect sun-heat, and also (being held near the face) to give out a sensible quantity of its own warmth. What Lord Rosse has done has been to show that the full moon sends earthwards both kinds of heat; she reflects solar heat just as she reflects solar light, and she also gives out the heat by which her own surface has been warmed.

It may perhaps occur to the reader, to inquire how much heat we actually obtain from the full moon. There is a simple way of viewing the matter. If the full moon were exactly as hot as boiling water, we should receive from her just as much heat (leaving the effect of our atmosphere out of account) as we should receive from a small globe as hot as boiling

water, and at such a distance as to look as large as the moon does. Or a disk of metal would serve equally well. Now, the experiment may be easily tried. A bronze half-penny exactly one inch in diameter, and as the moon's average distance is about 111 times her own diameter, a halfpenny at a distance of 111 inches, or three yards and three inches looks just as large as the moon. Now if a halfpenny be put in boiling water for a while so that it becomes as hot as the water, and that coin taken quickly and set three yards from the observer will give out, for the moments that its heat remains appreciable, that of boiling water, as much heat to the observer as he receives from the full moon supposed to be as hot as boiling water. A globe of thin metal, an inch in diameter full of water at boiling heat, would serve as a more constant artificial moon in respect of heat supply. It need not be thought remarkable, then, if the heat given out by the moon is not easily measured, or even recognized. Imagine how little the cold of a winter's day would be relieved by the presence in a room not otherwise warmed, of a small globe of boiling water, three yards away. And, by the way, we are here reminded of an estimate by Prof. C. P. Smyth, resulting from observations made on the moon's heat during his Teneriffe experiments. He found the heat equal to that emitted by the hand at a distance of three feet.—*The Spectator*.

I honestly believe, that one chief reason for the fewness of conversions to Christ is, that there is so little preaching for Christ in the daily lives of his professed disciples, and so much a fearful amount of direct preaching against him. Actions speak louder than words. The best sermons of the life, are an overmatch for the best sermons from the lips. The most faithful and eloquent preaching in the pulpit fails to win those who are disgusted and repelled by the unworthy, inconsistent conduct of those who claim to be Christ's representatives. Who supposes that if all the preachers proclaimed on the Sabbath was re-enforced by the eloquence of beautiful and exemplary and useful, and holy lives, so few souls would be converted in our congregations?

The simple fact is, that every professed Christian, of christianity, every church member, every preacher, whether he knows it or not. Every life is a sermon. Some church-members preach their texts in the shop or the stock-market, and they preach (by their practice) that the chief end of life is to make money. They make more converts to mammon than to Christ. Others preach the gospel of fast and self-indulgence. What matters it to the eighth commandment is solemnly enforced from the pulpit, if those who represent Christ to the world, are over-reaching to unconverted neighbors in business during the week? What Christians do when outside the sanctuary, influences more characters than moulds more eternal destinies than what one Christian can say when inside of a sanctuary, even though he were a Paul of eloquence.

Remember, my brother preacher, that the Christ-like life, is the mightiest human influence to attract souls to God. The most unswept argument against the subtle skepticism of the day, is the living Christian. The day this world's sorest want is, more Christ-like men and women. The preaching it ne-

not only the precept but the practice of a heavenly-born piety. A worldly, fashionable, covetous, cowardly church will never win men. But a church of living disciples, whose hearts have been cleansed by atoning blood, and whose lives are made beautiful by hard conflict and secret prayer, and made frequent by noble, holy deeds—these are the teachers who shall win this wicked world to us. Their voice is a trumpet. Their influence is a salt. Their example is a light. To be such preachers of Christ, we all need the ordination and the baptism of the Holy Spirit.—*T. L. Cuyler.*

John Heald.

(Continued from page 12.)

6th mo. 18th, 1815. The First-day of the week. We were at a meeting at Taunton. It was large, and but few Friends. It was not until I engaged in testimony, stating how satisfied good old Simeon was when he came to the temple and saw the Divine Master. He said, "Now lettest thou thy servant depart in peace, for my eyes have seen thy salvation, which thou hast prepared before the face of all people." I believed that many in the present day were seeking for an acquaintance with that which would satisfy, and are trying in effect, "who shall show us any good"—a humble enquiry made with earnest solicitude to obtain the craving desire of the soul. Many discouragements are thrown in the way of these poor tried ones, whose welfare and prosperity I craved. I was much enlarged and favored, as I believe, to spread encouragement among them; and hope I was thankful for the mercies conferred.

Not feeling clear without having a meeting at Foxborough, and notice having been given, considerable meeting was had, and I was engaged in lengthy testimony, holding out the universality of the love of God to the children of men, and the necessity of Divine aid to do the great and momentous work, for we are not merely to sit still and not do anything. In this situation we should not comply with the apostle's direction, to give all diligence to make our calling and election sure.

25th. Being First-day we attended the meeting at Melford. Notice being given, many came in (the members of Society being few) and nearly filled the house. They added to me the appearance of little religion among them, but considerably dressy. I felt put up for a considerable time, but at length believed I might say, how should a faithful servant demean himself? I believe we shall add that a faithful servant must not go and do what he himself may desire. It is necessary that the master should direct what shall be done, and that the servant attend to the master's direction; but if he should go to doing what he himself might desire, how likely is he to do something that the master did not design should be done! I passed on from one thing to another, until I had said much. It was a solemn time.

27th. We were at Oblong Meeting, which was large, and many of the people I apprehended settled into an easy state, and waiting for a testimony from me. I at length said, may be that I do not know the state of this meeting, but I think I know the exercise of my own mind; and I believe that at such times many lose precious time, and do not improve as they might:

29th. We were at Apoquage. It was exceedingly trying for some time, but I found way open, and said, the horse-leech has two daughters, crying give, give. There is a disposition that desires to have more and more of the bounties of Heaven, even desiring that Heaven's bountiful hand should be opened wide to supply all wants as they occur. But do suitable returns take place? Are we desirous of receiving bounties, without feeling gratitude for the same? The pious mind cannot but glow with gratitude for favors received. The meeting I thought ended comfortably. Accompanied by Daniel Quimby we went to Enoch Dorlan's and lodged near to a meeting called Beekman.

30th. Attended the same. My mind was led to consider or view a situation where it would be suitable to put a good building, but there was a building on the spot, and there was no other place to put a good one, and the one already there was insufficient, so it must be removed out of the way in the first place. I soon began with stating that in scientific knowledge there is a great difference between theory and practice, and so there is in religion a wide difference between opinion and practice. After I had said considerable, Daniel took the subject, and was favored to set it close home, and concluded the meeting in supplication."

The distinction here referred to between theoretical and practical religion, is one to which frequent reference is made in the records that have been preserved of the Christian experiences of our early Friends, and of other truly enlightened minds. We may by reading and study, build up for ourselves an apparently goodly edifice of religious doctrine, and may even indulge our self-esteem by thinking we can expound the Scriptures of Truth, and sit in the seat of judgment deciding upon the correctness or error of the views of others; and yet we may have had but little experimental knowledge in ourselves. But when through humble obedience to the light of Christ, we come to have the true force and meaning of religious truth impressed on the heart, we find that our fancied knowledge was very superficial and inadequate. William Penn, speaking of many professing Christians in his day, says: "Though they held the notions of Truth, it was not in the precious experimental sense of the holy virtue and life of it. For the Lord's coming in spirit, without sin, to the salvation of the soul, is to be waited for; that people may truly know Him and His work, and from thence speak forth His praise to others; rather than profess the enjoyments of other saints, which have been obtained through great tribulations, while they have never known this in themselves, and so, can have no true sense of an acceptable sacrifice of God's preparing."

William Penn bears this testimony to his father-in-law, Isaac Penington. "Though he was advanced above many in his knowledge of scripture, and had formerly received many heavenly openings of Truth's mysteries; yet, did the Lord's way of appearance disappoint his expectation. And when the light broke forth in his heart, which his sincerity longed for, he found in himself a great mixture; and that he had much to lose and part with, before he could become that blessed little child, that new and heavenly birth, which inherits the kingdom of God. With an humble and broken spirit, he fell before this

holy appearance of Jesus,—that true light of men, whose power and life he felt revealed within him, to the saving of his soul; and boldly confessed this spiritual coming of the great Messiah, who was able to teach him all things; to His name his knee truly bowed, and with Nathaniel he could cry, 'Thou art the Son of God, thou art the King of Israel.' Now he saw clearly between the precious and the vile in himself, between that which was truly of God in his former exercises, and that which was merely of man: he was not stiff nor stout in defence of his own building, and former apprehensions; no, but sold all for 'the pearl of great price,' and became willingly 'poor in spirit,' that he might enter 'the Kingdom of God.' Thus, parting with all he had not received of God, he received a new stock from heaven, wherein the Lord prospered him; the dew of heaven rested on his branch and root, he grew rich and fruitful in all heavenly treasure; full of love, faith, mercy, patience and long-suffering: diligent in the work of the Lord, and his duty to God and man."

John Heald, after mentioning the attendance of Westbranch Meeting, Seventh month 1st, where the discouraged were called upon to make one more effort, and to ask for help in humble prayer, makes these remarks on his own state of mind. "I have felt much resigned to my lot for a considerable time, and much love in my mind to reach to many places where we have not been, nor expect to go, and yet I believe I could cheerfully go and spend considerable time more before I return home, if it were required of me; but at present I feel no such necessity. Love, though good, is not a sufficient inducement, without a sense of duty, to lengthen labor. The time draws on towards a close of labor here at present."

(To be continued.)

For "The Friend."

As a further evidence of declension amongst us, and a tendency to return to the weak and beggarly elements from which our early Friends were led by the guiding hand of Truth, some may have noticed at various times in one or more of our leading periodicals, advertisements similar in character to the one now selected, "A young Friend requires a re-engagement as Governess, teaches English, French, German, *Music** and Drawing." The word music is of course what attracted the attention of the writer as obviously at variance with one of our long established testimonies against a vain and useless practice of the world. How any one in membership with us could so far deviate as to consider this either a recommendation or accomplishment, seems incomprehensible, and certainly betrays a weakness and lack of principle most sorrowfully apparent. How periodicals, edited and published by Friends, are made the medium of conveying such intelligence, is also a matter of surprise that should arouse enquiry on both sides the Atlantic, as one of serious concern, touching the well-being and preservation of our Society on its original basis; or is it of so little importance as to be lightly passed over by those whose duty it should be to see that our members, either privately or publicly, are kept within the proper limitations of ancient recognised Gospel order?

It has become quite common of late for some of our younger members, in different

* Italics are ours.

places, to indulge in what is termed "devotional music" in "family worship," at a few of our meetings in the West occasionally, and at other times, and meeting with the approbation and encouragement of some older members, the practice is growing and extending; others making a high profession or holding important positions in Society, have their children taught singing, &c., and keep musical instruments in their houses, thus helping to develop a taste productive of evil, and causing a wide spread departure from the simplicity, spirituality and purity of public and private worship, and bringing reproach on our former profession. One after another of our testimonies are being trampled upon, until we are gradually assimilating to the maxims and customs of the world, so that many who long for the restoration of our Zion, have to go mourning on their way. Various are the devices of an unwearied enemy, to captivate and lead astray from the paths of rectitude and safety; and not the least are those which please the outward eye and ear. As our thoughts are turned inward and our minds preserved in watchfulness and in a state of preparation to receive the Heavenly Visitor, there will be no craving to indulge in anything unlawful. Whenever we feel constrained to ascribe praise, or use the sacred name of our God in public, words of solemn import and suited to the occasion will be given us, which will have access and ascend to the Divine Presence as incense, and when the servants of the Most High are wont to make melody, their songs will be those which proceed from the inner sanctuary of the heart, too deep, pure and holy, for human utterance.

J. B.

Richmond, Ind., 8th mo. 17th, 1873.

Vegetable Instinct.—If a pan of water be placed within six inches of either side of the stem of a pumpkin or vegetable marrow, it will in the course of the night approach it, and will be found in the morning with one of the leaves on the water.

This experiment may be continued nightly until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop may be shifted daily. If, after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position or die in the attempt; yet, notwithstanding, if two of these plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of the spiral and they will twine around each other.

Duhamel placed some kidney beans in a cylinder of moist earth; after a short time they commenced to germinate, of course sending the plume upward to the light, and the root down into the soil. After a few days the cylinder was turned one-fourth around, and again and again this was repeated, until an entire revolution of the cylinder was completed. The beans were then taken out of the earth, and it was found that both the plume and the radicle had bent to accommodate themselves to every revolution, and the one in its efforts to ascend perpendicularly, and the other to descend, they had formed a perfect spiral. But although the natural tendency of the roots is downwards, if the soil beneath be dry, and any damp substance be

above, the roots will ascend to reach it.—*Late Paper.*

Selected.

There are many publications, in this day, that have a tendency to corrupt the mind; if we read the Scriptures they will draw us nearer to God than any other volume. In the records of our dear Saviour's life and death, we shall perceive where the Master's feet have trod; and in reading his sufferings with attention, the youthful mind is often moved and tendered, and in great humility brought nearer to his pure spirit in the heart.—*Mary Hagger.*

A new and important fact in silk-culture has been developed by the Acclimation Society, France, namely, that silk of varied color can be produced by feeding the silkworm on different leaves. Worms fed on vine leaves produce a silk of a magnificent red color. Lettuce has been found to produce an emerald-green colored silk.—*Late Paper.*

Strive against a fretful, complaining disposition.

THE FRIEND.

NINTH MONTH 6, 1873.

What a blessing is health! how essential to our enjoyment of all it was originally intended that life should bestow!

In its true signification, health implies perfection of organization, fulness of animal life, and harmony in the performance of the functions of the several organs in our "fearfully and wonderfully made" bodies. To make it complete in man there must be corresponding intellectual energy, and the presence of sound and well-applied moral principles; "a sound mind in a sound body." Where the whole system is in a healthy condition, and the senses awake, vitality, and nervous excitement seek to manifest themselves in action more or less forcible and continuous; producing, especially in children, a pleasurable mobility, changed into distressing restlessness, when the effort is made to suppress it long, by the action of the will. In the lower animals where there is a state of health, it is a condition of enjoyment, the sense of existence being a pleasure. It is reasonable to suppose that health was originally designed to be the abiding state of every organized being, as we see it exemplified in the lower orders living in a state of nature. With them it is the almost universal rule, and disease the exception. But when they are domesticated, and the accidents of life—food, shelter, &c.—are changed, they too suffer from sickness, and often do not live out the allotted period of their existence.

The body of man is made up of the same elements, and is subject to very much the same laws as those of other animals, and there does not appear any sufficient reason to doubt that if he had lived in accordance with what are called the laws of nature, and with the requirements of christian civilization, he too would have enjoyed an equal exemption from disease as that of other members of the animal kingdom. But the general and continued violation of these requirements in successive

generations, has, in very many, permanent deranged the original healthful condition, some one or more of the organs, interrupting the proper performance of their functions, and often transmitting from parents to child, a physical system that precludes the enjoyment of that harmonious action in all its parts which is necessary to health. Every practical disregard of the laws established by the great Creator for the government of his creature is followed by its appropriate punishment, and hence it is that such disregard of the regulating the healthful operation of the various organs constituting the human body, has inflicted on so many the languishing of disease; and thus also the sin of the parents at times visited on the children, to the third and fourth generation.

If we believe that life is a boon bestowed by our Father in heaven, designed to confer happiness here, and to afford the opportunity to secure it hereafter, it certainly assumes the character of an imperative duty to do what we can to preserve and cherish it, by guarding against whatever may tend towards its impairment or loss, or to defeat the object for which it was conferred. Hence to endanger health by neglecting the means by which it may be promoted, to destroy it by bad habits or vicious indulgences, or to disregard the means by which it may be restored when lost, is to go counter to the will of Divine Providence, and to be in measure accessory to our own premature death. It is our reasonable duty not to thwart the design of the Almighty in our creation; there are also manifold relative and social duties due to our families, our friends and to society, and we ought to feel ourselves restrained from every thing that would have a good reason to believe must prevent or diminish the value of the service we are called on to render; and few things are more likely to do this than the presence of disease. But though these are generally admitted truths, yet, we think, there must be few who observe the manners and customs attendant on the present modes of life, in what claims to be an enlightened and refined society, but who may be sensible how many things are not only tolerated, but persistently adhered to, which both science and experience teach us are injurious to health, and often productive of serious disease.

Without attempting to dilate on a subject the exposition of which might extend to a volume, we may briefly refer to two or three prolific causes of disease, which are very common and yet easily preventable; with the hope it may induce our readers to reflect upon them, and perhaps stimulate some of them to apply a remedy.

We know that air is essential to the continuance of life, at least to independent life. It is indispensable that the oxygen it contains should be brought into contact with the blood in order to change it from venous to arterial, and this is done by breathing. Health depends largely upon the purity and amount of the air we inhale. Where the atmosphere around us is pure, we naturally inflate the lungs fully by deep inspiration; where it is vitiated by too large a portion of carbonic acid, thrown off at every exhalation, or by noxious emanations from other sources, we as naturally breathe less frequently and deeply, from an instinctive sense that poison of some kind is being introduced into the system. And yet how deficient are the means generally resort

to supply our dwellings with fresh, pure air, and to remove that which has been used and vitiated; or even to rid our places of common resort—meeting houses, school houses and lecture rooms—from the poisonous and fetid atmosphere produced by large assemblies. An individual cannot, with impunity, breathe over and over again, the air which he has contaminated with the exhalations from his own lungs; how much greater must be the damage incurred by respiring air loaded with the exhalations from the lungs of hundreds, shut up in a closed apartment without free ventilation. However small the rooms in our houses may be, they are as healthful as large ones if care is successfully taken to have them well supplied with fresh

The wearing of a veil close over the face is productive of the same bad effect, of drawing back into the lungs the carbonic acid and other impurities that have just been expelled. Food is as indispensable to life and health as air, though we can go much longer without the former than the latter. The body is constantly changing. A new creation is going on from day to day, similar to that which built up the system from its primordial cell, and the effete or worn out debris is carried away. A sufficient supply of food is therefore necessary to renew the matter required to repair the waste in the different tissues. Our natural food is furnished from the vegetable kingdom, either direct, or after it has already been converted into flesh by the living principle, through the chemistry carried on in the body of another animal. There can be little doubt that generally too much of it is taken in the latter concentrated form, and that many of the modes of preparing it, and the condiments used, which while they stimulate the appetite often induce overfeeding, are inimical to the enjoyment of good health. Bread is very generally deprived of its saccharine matter in the grain, and of other nourishing properties, the flour being too closely bolted, and too long subjected to the fungoid growth springing from the yeast mixed in it. Alcoholic stimulants should never be resorted to, unless required to assist nature in throwing off disease, and then they should be prescribed with the same care and precision as other medicines. Tobacco or other narcotics weaken the action of the heart, and prey upon the whole nervous system: they are directly poisonous.

The light of the sun is an important element of life and health, essential to nearly all animals as well as plants on the surface of the earth. Our houses are now constructed much better than formerly, for availing of this powerful agent in producing and maintaining health. But how many allow custom or fashion to exclude the golden sunlight, and darken the apartments they live in by large and thick curtains or blinds; not thinking, at least, not regarding the well ascertained fact, that the deep shade, with its accompanying gloom, soon lessens vitality, and if long continued, produce enfeebled circulation of the blood and palor, consequently loss of elasticity and vigor; dear payments for retaining the color of carpets, or for the general effect given by sumptuously furnished rooms.

As regards clothing we need hardly say more than that the unreasoning tyranny of fashion exacts in this professedly christian community of ours, from thousands, the use of some kinds of garments, with their adorn-

ments, and the disuse of others, which almost insure prolonged wretchedness from resulting disease, and often death; especially among the tenderer sex, and the children of the rich and those who ape their follies.

As the various organs of our complicated system require the stimulus of action, it is indispensable to full health there should be daily exercise of brain, nerves and muscles. Hence idleness and sluggishness predispose to disease, and honest labor of both body and mind is needful for the full enjoyment of health in every one. Excessive labor, whether as regards exertion or time, especially if performed in a close impure atmosphere, exhausts the vital force below the point of easy or speedy recuperation, and thus induces disease. This is more especially the case in brain-work, and hence it is we so often see merchants and other business men who devote themselves unremittingly and absorbingly to their occupations, in a state of chronic indisposition. Their daily anxiety and care demand an exhaustive expenditure of nervous power, and affect all the vital functions; disordering the digestion, contaminating the blood, and if not resulting in sudden death from paralysis, or some disease of the heart, oftentimes rendering life burdensome by general weariness and distress, sometimes with failure of intellectual powers.

It is commonly admitted that vice and crime entail misery and disease; but there is much in the accompaniments of our present imperfect civilization which does not come under either of these heads, as they are commonly understood, that materially interferes with the natural processes of that mysterious entity which we call life, and insidiously but surely undermines health and shortens the number of our days. Man was not created to pine with sickness and prematurely die; but to employ all his faculties with vigor, and live out the full period of his probation. Did Christianity reign supreme throughout the different ranks of society, did each one love his neighbor as himself, and we all acted up to the obligation of whether we eat, or whether we drink, or whatsoever we do, to do all to the glory of God, most of the sources of disease would be removed, and, in time, we cannot doubt, that health and happiness would be the lot of all.

SUMMARY OF EVENTS.

FOREIGN.—On the night of First-day the 24th ult., a terrific storm swept over Nova Scotia. Halifax dispatches report the destruction of life and property on land and sea as very great. On the land barns were blown down, crops destroyed and cattle killed, and there was reason to believe that many vessels were lost at sea with all on board. The fishermen on the eastern coast of the province have suffered severely, all having lost their boats, fishing tackle, &c., from Greysboro to Cape Canso. At Cape Canso sixty-two buildings were blown down, twenty-three vessels were ashore in the strait of Canso, and many on other parts of the coast. A large number of vessels are ashore on the north side of Prince Edward's Island, and probably there have been many wrecked with serious loss of life. The total loss of property on land and at sea would probably reach several millions of dollars.

The expedition which is laying the cable between Lisbon and Rio Janeiro, after having proceeded 383 knots, was stopped by the discovery of a fault in the cable. Tests show that the fault is near the land. The expedition will pay out to Madeira, whence the cable steamer will probably return to repair the fault.

A special dispatch to the London Telegraph says, the cholera is raging in Hungary, and that one half of the cases prove fatal.

A Bayonne dispatch says: Don Carlos has issued a stringent order against interference by his forces with

railroad communication, and the penalty of death is decreed for violation of this order. The Carlists are repairing the telegraph lines in the north of Spain.

Cartagena is completely invested on the land side by the Republican army. The republican fleet is in the offing under Admiral Lobos, but it is reported that a mutinous spirit prevails in the squadron. The insurgents are resolute, and use every effort to make the place impregnable. They liberated all the Carlist prisoners in that city. The Carlists in turn liberate all the Communist prisoners who fall into their hands.

A severe engagement is reported near the town of Estella, between five thousand government troops and three thousand Carlists, in which the latter were defeated. The village of Tortella has been entirely destroyed by the Carlists. Fraga in Aragon has been taken by the Carlists, and a Bayonne dispatch says they have resumed the siege of Bilbao. A part of the government forces in the north of Spain have mutinied. The Cortes has rejected a proposition to grant immunity to the Communist insurgents by a vote of 119 against 42. The government has presented a bill in the Cortes calling into the army all males between the ages of twenty and thirty-five years.

The London Times of the 29th ult., has an editorial on the iron question, the burden of which is that the trade in iron, long so valuable to England, is being gradually closed to her. The United States now compete successfully for the control of the iron traffic with Canada, South America, and the West Indies. The Times thinks much of the blame for this state of things should fall upon the strikers and trades unions.

The British government has decided to send an expedition from Cape Coast Castle against the Ashantees, in order to drive them home during the next cool season.

Sir Samuel Baker and party have reached Cairo on their return from the expedition into the interior of Africa.

The trial of the Bank of England forgers was concluded on the 26th ult. George Bidwell, Austin Bidwell, George MacDonnell and Edwin Noyes, were found guilty, and severally sentenced to penal servitude for life.

The report of the British Registrar-General, together with the census returns, establish the fact that the average duration of life in England is nearly forty-one years. Since the commencement of the century there has been a marked increase in the average length of life.

London, 9th mo. 1st.—Consols 92½. Liverpool.—Uplands cotton, 8½d.; Orleans, 9½d. Sales 12,000 bales. Breadstuffs firmer.

A dispatch has been received at Toronto, from the Magdalen Islands, stating that fifty vessels, British and American, were wrecked in the gale of the 21st ult.

The French Minister of the Interior has sent a circular to the Prefects of the Departments of France, directing them to prohibit demonstrations on the 4th inst., the anniversary of the proclamation of the Republic.

A special session of the Cabinet Council has been held to consider what measure the government may take to allay the discontent caused by the high price of bread.

The old custom of making pilgrimages to holy places has been revived among the Catholic inhabitants of France. During the past three months the railroad companies have sold 360,000 tickets to religious pilgrims.

A Berlin dispatch says, the Roman Catholic Bishop Kolt, has been sentenced to pay a fine of 400 thalers for infraction of the ecclesiastical laws, in appointing clergymen without obtaining the sanction of the State authorities.

A Vienna dispatch says: "There is great dissatisfaction with the results of the Exposition. It is alleged that those who know how the prizes were secured will attach no value to the medals awarded. An English firm has refused to accept the offered medal. About 30,000 medals were awarded to exhibitors, of which 400 go to Americans."

An Antwerp dispatch of the 26th ult. says, a great conflagration was occasioned here last night by a stroke of lightning which set fire to one of the largest warehouses in the city, and this, with the surrounding buildings, was destroyed. Loss about \$400,000.

The Cuban insurgents prolong the struggle. In an engagement near St. Jago de Cuba, sixty of the Spanish troops were killed.

Paris dispatches of the 30th ult. says: It is reported that the government will pay to Germany the last instalment of the war indemnity on the 14th of Tenth month.

The trial of Marshal Bazaine, which will be held at Trianon, will commence on the 6th of Tenth month.

The *Journal des Debates* has a significant article from the pen of Lemoine, in which the writer expresses the opinion that a Republic is impossible, and France must have a liberal monarchy. The Count de Chambord must give a constitutional charter, or a monarchy under him would be as impossible as a Republic.

The British fleet in Cartagena have taken possession of the Spanish iron-clads *Alamanza* and *Vittoria*, which had been seized by the insurgents. The British Vice-Admiral Yelverton proposed removing these vessels for safe keeping to Gibraltar, but on notice being given to the insurgent Junta of his intentions, he was informed that the forts would open fire upon the British vessels if the attempt was made. It was however expected that the insurgent Junta would propose a compromise, by which they should consent to the removal of the iron-clads on condition that they be held at Gibraltar, and not surrendered to the Madrid government until the differences with the insurgents at Cartagena are settled.

UNITED STATES.—During the year ending 6th mo. 30th, 1873, the net receipts from customs were \$188,089,522.70: from internal revenue, \$113,729,314.14; from sales of public lands, \$2,882,312.33; from miscellaneous sources, \$29,037,055.45. Total receipts \$333,738,204.67.

In the same time the expenditures were as follows:

For premium on purchase of bonds, . . .	\$5,105,919 99
For civil and miscellaneous purposes, . . .	73,328,110 06
For War Department, . . .	46,323,138 31
For Indians and pensions, . . .	37,311,131 74
For Navy Department, . . .	23,526,256 79
For interest on the public debt, . . .	104,750,688 44

Total expenditures, . . . \$290,345,245 33
The net reduction of the public debt during the fiscal year was \$43,667,630.05.

In New York last week there were 613 interments, in Philadelphia 310, and in St. Louis 204. Of the deaths in Philadelphia 131 were under two years of age, 31 cholera infantum, 32 consumption, and 11 old age.

During the Eighth month the quantity of rain which fell in Philadelphia measured 12.29 inches; the average rainfall of that month during the past thirty-six years having been 5.07 inches. Thus far during the year the rainfall has measured 41.58 inches; as the mean annual rainfall at Philadelphia is 46.07 inches, the present year will probably largely exceed the average of the past.

On the first inst. the total debt of the United States, less cash in the Treasury, was \$2,140,695,365, having been reduced \$6,752,820 during the Eighth month.

The Markets, &c.—The following were the quotations on the first inst. *New York*.—American gold, 115½. U. S. sixes, 1881, 119½; ditto, 1868, 118; ditto, 10-40 5 per cents, 113½. Superfine flour, \$5.10 a \$5.70; State extra, \$6.30 a \$6.80; finer brands, \$7 a \$10. White Michigan wheat, \$1.77; red western, \$1.67; No. 2 Milwaukee spring, \$1.50; No. 2 Chicago, \$1.48. Oats, 43 a 47½ cts. Yellow corn, 62 cts. *Philadelphia*.—Midling cotton, 19½ a 20½ cts. for uplands and New Orleans. Superfine flour, \$3.50 a \$4.50; finer brands, \$5 a \$10. Western red wheat, \$1.60 a \$1.63. Rye, 80 a 85 cts. Yellow corn, 62 cts. Oats, 39 a 45 cts. Lard, 8½ a 9 cts. Clover-seed, 9½ a 10 cts. The market for beef cattle dull. Receipts 3,261 head. Choice and extra sold at 6½ a 7½ cts. per lb. gross; fair to good, 5 a 6 cts., and common, 3½ a 4½ cts. Sheep sold at 4½ a 5½ cts. per lb. gross. Receipts 17,000 head. Corn fed hogs, \$6.75 a \$7.25 per 100 lb. net. Receipts 6,000 head. *Chicago*.—No. 1 spring wheat, \$1.18½; No. 2 do., \$1.14; No. 3 do., \$1.10½. No. 2 mixed corn, 40½ cts. No. 2 oats, 27½ cts. Rye, 68 cts. No. 2 fall barley, \$1.20. *St. Louis*.—No. 2 winter red wheat, \$1.50; No. 3 fall red, \$1.33. *Cincinnati*.—Family flour, \$6.85 a \$7. Wheat, \$1.35. Corn, 52 a 53 cts. Rye, 76 cts. Oats, 33 a 40 cts. Lard, 8½ cts. *Milwaukee*.—No. 1 spring wheat, \$1.21½; No. 2 do., \$1.18. No. 2 oats, 27½ cts. No. 2 mixed corn, 40½ cts. *Detroit*.—Extra white wheat, \$1.65; No. 1 white, \$1.56½; amber, \$1.46. No. 2 corn, 47½ cts. White oats, 33 cts.

WANTED

A teacher in the classical department on the boys' side at Westtown School.

Application may be made to

Thomas Conard, West Grove, Chester Co.

Joseph Walton, Philadelphia.

William Evans, "

Charles Evans, "

RECEIPTS.

Received from Elwood E. Haines, N. J., \$2, vol. 47; from James Heald, O., \$2, vol. 47; from S. E. Haines, Pa., \$2, vol. 47; from Samuel F. Troth, City, \$2, vol. 47; from Abraham Gibbons, Pa., \$2, vol. 47; from Mary J. Cresson, Pa., \$2, vol. 47; from Jane Ann Passmore, Pa., \$2, vol. 47; from George Pandridge, Pa., \$2, vol. 47; from Levi B. Stokes, City, \$2, vol. 47; from David Darnell, N. J., \$2, vol. 47; from Jeremiah Foster, R. I., \$2, vol. 47; from Deborah D. Horney, Ind., \$2, vol. 47; from Charles Stokes, Agent, N. J., for Mark Haines and Rachel E. Haines, \$2 each, vol. 47; from Phebe C. Parker, Pa., \$2, vol. 47; from George Haines, N. J., \$2, vol. 47; from Henry Knowles, Agent, N. Y., for David Peckham, Alonzo Knowles, and Chester A. Weaver, \$2 each, vol. 47, and for Levi Youmans, \$2, to No. 4, vol. 48, and Joseph Collins, \$3, to No. 27, vol. 48; from William R. Taber, N. Y., per Nicholas D. Tripp, \$2, vol. 47; from William D. Stephen, O., \$5, to No. 27, vol. 48; from Dr. George Thomas, Pa., \$2, to No. 24, vol. 48, and for J. Preston Thomas, \$2, to No. 23, vol. 48, and Richard M. Thomas, Jonah Ogilbsbe, and Enos Morris, \$2 each, vol. 47; from Joshua Embree, Pa., \$2, vol. 47; from Mary Thistlethwaite, N. Y., \$2, vol. 47; from Sarah Heald, Io., \$2, vol. 47; from Jonathan Fawcett, O., \$2, vol. 47; from Benjamin W. Passmore, Agent, Pa., \$2, vol. 47, and for Nathan Pennell, Rebecca Larkin, Sarah Larkin, Caleb E. Thomas, Caleb Webster, Rebecca Trimble, Rachel Hill, and Harvey Thomas, Pa., and Amanda Gallimore, O., \$2 each, vol. 47; from Richard B. Bailey, Pa., \$2, vol. 47; from Aaron Sharpless, Pa., \$2, vol. 47, and for Sidney Sharpless and Thomas Sharpless, \$2 each, vol. 47; from Harriet J. Smedley, City, and Joseph W. Jones, Pa., per Edward C. Jones, \$2 each, vol. 47; from Thomas Wistar, City, \$2, vol. 47; from Pemberton Moore, Pa., \$2, vol. 47; from William H. Walter, Pa., \$2, vol. 47; from William Neal, City, \$2, vol. 47; from Jane H. Pickering, N. J., \$2, vol. 47; from Lydia T. King, Pa., \$2, vol. 47, and for Joseph E. Mickle, \$2, vol. 47; from John R. Tatum, Del., \$2, vol. 47; from William P. Smedley, Pa., \$2, vol. 47; from Phebe McBride, Io., \$2, vol. 47; from Sarah L. Passmore, Pa., \$2, vol. 47; from James W. McGrew, Agent, O., \$2, vol. 47, and for Mark Willits, John Hoyle, Amasa Negus and James Edgerton, \$2 each, vol. 47; from Parker Hall, Agent, O., \$2, vol. 47, and for Nathan Hall, William Hall, Jr., James McGrail, John W. Smith, Lewis Taber, Lindley Hall, Jonathan Binns, Robert Smith, and Josiah Hall, \$2 each, vol. 47, and for David Thomas, \$2, to No. 27, vol. 47; from Philip P. Dunn, N. J., \$2, vol. 47, and for Thomas A. Bell, Pa., \$2, vol. 47; from Reuben Battin, Agent, Pa., \$2, to No. 10, vol. 48, and for Sarah Minard, \$2, to No. 11, vol. 48, George Schill, Theodore Hess, Henry Brackman, and Abel McCarty, \$2 each, vol. 47, Aaron McCarty, \$2, to No. 43, vol. 47, Joseph McCarty, \$2, to No. 44, vol. 47, and Jesse McCarty, \$2, to No. 12, vol. 48; from Samuel Shaw, O., for Jehu Allman, Barak Ashton, Jason Tullios, Job Huestis, John Lipsey, and James A. Cope, \$2 each, vol. 47, and for Eliza Stock, \$2, to No. 19, vol. 48; from Jordan Ballard, O., \$2, vol. 47, and for Elijah Haworth and John A. Oren, \$2 each, vol. 47; from Phebe Jacobs, Pa., \$2, vol. 47; from Edward Stratton, Agent, O., 50 cents, to No. 52, vol. 47, and for Sarah Taylor, \$2.50, to No. 16, vol. 46, and Abel H. Blackburn, Mary S. Barber, Joseph Taylor, William H. Blackburn, Merab Hall, and Wilson Hall, \$2 each, vol. 47; from Josiah Bacon, City, per Samuel H. Roberts, \$2, vol. 47; from Andrew Moore, Pa., \$2, vol. 47; from Charles Burton, Pa., \$2, vol. 47; from Elizabeth D. Meredith, Pa., \$2, vol. 47; from George Brinton, Pa., \$2, vol. 47; from Henry R. Woodward, N. J., \$2, vol. 47; from Joshua Jeffers, Pa., \$2, vol. 47; from James Embree, Pa., \$2, vol. 47; from Stoddell Stokes, Pa., \$2, vol. 47; from Samuel Trimble, M. D., \$2, vol. 47; from Edward Michener, Pa., \$2, vol. 47; from Lydia G. Allen and Nathan Garrett, Pa., \$2 each, vol. 47; from Joel Wilson, Agent, N. J., \$2, vol. 47, and for Mary Thorn, \$2, vol. 47; from Joseph Matlack, Pa., \$2, vol. 47; from Thomas Conard, Agent, Pa., for Thomas Passmore, Samuel Hoopes, and Amos E. Whitson, \$2 each, vol. 47; from Micajah M. Morlan, Agent, O., for Benjamin Antrim and Mary J. French, \$2 each, vol. 47, and for Anna Macey, \$4, to No. 52, vol. 47; from John Brantingham, O., \$2, vol. 47, and for Isaac Cope and John A. Cope, \$2 each, vol. 47; from Hannah Roberts, Pa., \$2, vol. 47; from John Forsythe, Pa., \$2, vol. 47; from Daniel Williams, Agent, O., for Pusey Wood, Isaac Mitchell, Jacob Holloway, Asa Branson, Mary Chandler, Juliann H. Branson, Mary Ann Holloway, Sarah Purviance, Joseph Bailey, Joseph H. Branson, Joseph Walker, Ephraim W. Holloway, Stephen Hobson, and John C. Hoge, \$2 each, vol. 47;

from Daniel Williams and Stephen Hobson, Ag O., \$2 each for Rachel Arnold, to No. 52, vol. 47; Thomas Bundy, O., per Stephen Hobson, Agent, vol. 47; from Ezra Engle, N. J., \$2, vol. 47; from W. South, M. D., N. J., \$2, vol. 47; from Mark Fell, Pa., \$2, vol. 47; from Isaac Cowgill, O., \$2, vol. 47, and for Joseph Cowgill, \$2, vol. 47; from A. Lee, Pa., per Jesse Hall, \$2, vol. 47; from Phebe Haines, N. J., \$2, to No. 11, vol. 48, and for Cal Haines, and Juliana Powell, \$2 each, vol. 47.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd Eleventh month. Friends intending to send pupils the Institution are requested to make early application to CHARLES J. ALLEN, Street Road P. O., Chester Pa. Applications may also be left with JACOB SMEDLEY, 304 Arch St., Philadelphia.

WESTTOWN.

A Special meeting of the Committee on Instruction will be held on Fourth-day, the 10th inst., at 2 o'clock P. M., in the Committee-room on Arch St. General and punctual attendance is requested.

WANTED

A teacher for a small Monthly Meeting School at Fallsington, to commence immediately and teach 12 months. Compensation \$22 per month and board. Apply to JAMES H. MOON, Fallsington, Bucks Penna.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be open about the first of Tenth month.

Application may be made to

Elton B. Gifford, 28 North Third St.

Ephraim Smith, 1013 Pine St.

James Bromley, 641 Franklin St.

Richard J. Allen, 472 North Third St.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESASSA, NEW YORK.

A Friend and his wife are wanted to take charge of this Institution, and to manage the farm connected with it. A teacher of the school will also be wanted at the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co.,

Joseph Scattergood, 413 Spruce St., Philadelphia,

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WOODINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 9th of Eighth month, 1873, at his residence, near Marlborough, Stark Co., Ohio, SAMUEL CARR, in the 86th year of his age, a member of the Springfield Monthly and Marlborough Particular Meetings. He bore a short but painful illness with remarkable patience and resignation, often expressing belief that his time was come; also his willingness to depart this life. He passed quietly away, leaving relatives and friends the comfortable assurance that the end was peace. Of this dear Friend it might be said, his light shone more and more unto the perfect day, evinced by his increased care over his conduct and conversation. "Be ye also ready, for in such an hour ye think not, the Son of man cometh."

—, on the morning of the 15th ult., at his residence in Chester Co., Pa., of a protracted illness, BENJAMIN MAULE, in the eightieth year of his age, a highly esteemed elder and member of London O. Monthly and Particular Meeting. His soundness of principle and consistency of practice endeared him to his family and very many friends. "Blessed are they which die in the Lord, from henceforth; saith the Spirit, that they may rest from their labors and their works do follow them."

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.